

Pastor Russell's Sermon

CREED IDOLS OF CHRISTENDOM.

More Horrible Than Idols of Heathendom, Says Pastor Russell.

THE BIBLE VERSUS CREEDS.

The Bible Opposed to All Idols—God Must Be Known to Be Appreciated and Truly Worshiped—Misunderstandings of the Divine Plan Have Confused Us—Ignorance the Mother of Superstition—The Morning Dawns. The Shadows Flew—True Knowledge of God Will Soon Fill the Earth and Carry Blessings to All.



Madison, Wis., July 6.—The INTERNATIONAL BIBLE STUDENTS ASSOCIATION has been holding a convention here for eight days, closing today. It has had a large attendance of Bible Students from all parts, and amongst them many able speakers.

Pastor Russell was one of the speakers of today, and his vast audience was evidently much in sympathy with his utterances. He took for his text the words, "The Father of mercies, and the God of all comfort."—2 Corinthians 1:3.

In his opening remarks, the Pastor stated that when in India, China and Japan last year, he was forcibly struck with the intelligence of many among these peoples. He visited their idol temples for the purpose of noticing the degree of reverence exhibited and the status of worshippers. He was favorably impressed; many seemed sincere, absolutely unimpaired of any other matter than their own worship. He made inquiry as to what importance was attached to the idol. Was it regarded as the god, or merely a reminder of their god? He was assured of the latter—that the idol itself was known to be of metal, or stone, or wood, and was used merely as a reminder of their god, in much the same way that Catholics use the crucifix—not as worshipping the image or the picture, but merely having these before the mind to assist in fixing reverence and the spirit of worship.

Our Creed Idols Worse.

At first, said Pastor Russell, I felt disposed to chide the heathen for the horrible features which they give their images. I said to myself, Why do they not make graceful, beautiful idols instead of horrible ones? But a little reflection brought me shame and confusion. I said to myself, Look at the creeds, the idols, the images of God, set up in Christendom. We have not attempted to picture our deity in wood or stone or mineral, but we have written out a description of His character—our Christian creeds.

These creeds stand before our mental eyes with exactly the same hideous features that the tangible idol has before the natural eye of the heathen. Each different creed shows a slightly different image of God, but they are all horrible. They all picture God as a most atrocious character, more hideous by far than are any of the idols of heathendom.

How could anybody carve, or cast, or model, a mute image, or idol, that would speak such horrible things as all of our creeds portray by description? Where is the artist who could picture a God deliberating upon the creation of the human family, and before beginning His work planning and arranging a great place called Purgatory, creating fire-proof devils to man these, laying up fuel for use therein through all eternity, and then starting the human race with procreative powers, with the foreknowledge that thousands of millions would spend eternity in these horror chambers?

Who could picture or model an image representing a God who would, after preparing such a place, inject new life and vigor into the poor sufferers so as to prevent their ever dying—so as to insure that they must live everlastingly under those horrible conditions? No heathen was ever capable of such an imagination; and hence none was ever able to picture such a God, either in clay, or stone, or metal, or wood, or with the pen. It remained for the most cultured and civilized peoples of the world, who had enjoyed most of God's favors and blessings and enlightenment, to misunderstand Him most, to misrepresent Him worst, and carry those misrepresentations to the heathen.

The Heathen Know It, Too.

Missionaries have indeed reached a few people and brought them under a measure of Christian influence, but their number is small; so also their intelligence. Like some true Christians here, they have a reverence for God and are unencumbered with error. The more intelligent classes are agnostics. Christianity, so-called, has led them to doubt their own religions, but it has not given them anything in their stead.

When some of the higher caste natives learned that my preaching was different from that of the missionaries, and that it presented a God of Love, and an ultimate opportunity to all mankind to come into harmony with Him

the matter spread among them. Committees were sent to me to inquire if I could not stay longer, assuring me of audiences of the higher caste natives. They explained that as much as they appreciated the intelligence of the white man and his Christian religion, they could not receive it because it pictured a God so terrible and so unjust as to be repugnant to their minds.

Why, said they, our gods, and our religion, teach us to be kind, even to the dumb brutes, and to cause them no unnecessary pain. How, then, could we worship the God of the missionaries? They tell us that He has assigned our forefathers from the remotest generation to everlasting torture because they did not believe in Jesus, whose name is the only name by which any can be saved. We cannot believe in so unjust a God. The slightest degree of justice would have obligated Him to send our forefathers the Message in no uncertain terms.

I felt it obligatory to apologize, not only for myself, but for all Christendom. We said, We Christians have erred. We neglected our Bible, and thus brought on the Dark Ages. Since then we have been trying to get nearer to the light as the days go by, and some of us have made a little more progress than others. I am preaching the God of the Bible, "the God of all grace, the Father of mercies," whose name is Love.

We said, Certain parables and symbolic phrases have been misunderstood, misapplied, mistranslated; and thus, while we had the best of intentions, the great Adversary, Satan, has kept Christendom considerably in the dark, and has led us to picture in our creeds a God who is fierce, unjust, unloving, unwise, and who is using His Power contrary to every principle of righteousness. Now the dawn of the New Age is about upon us. The thousand years of Christ's Reign is shortly to begin. God is getting ready for it by sending blessings of every kind.

We said, further, We are in the Day of the Lord's preparation, and His faithful people are finding a better light shining on the Bible, and are gradually coming to a better understanding of it. Cling to the Bible! We are endeavoring to arrange so that ourselves and all people who are hungering for a God of Righteousness, Justice, Wisdom and Love may get a view of what the Bible really teaches.

Missionaries Oppose the Truth.

I am sorry to say that although the missionaries are free to confess that the conversion of the world is an absurd proposition, they are not ready for the Bible teaching on the subject. Although they know there are twice as many heathen today as there were one century ago, they are bound, fettered by their creeds. True, they are seeking federation, co-operation; but the co-operation includes only those who are collaborating to get the heathen to cast away his graven and molten images, and to take instead a written creed image that is worse. Of course, few of the missionaries believe in these creed idols themselves; but they were sent to foreign lands to put these fetters upon the poor heathens, and they are not at liberty to do otherwise.

One would think that even then they would rejoice to have somebody else proclaim the Message of a God of Love, and one chance of salvation to every member of Adam's race. But they do not; they oppose our teachings at every step. We cannot read their hearts; we must therefore imagine some of them are still fettered by the ignorance and superstition of the Dark Ages and are thoroughly conscientious in their endeavor to put these fetters on others.

Others, we must assume, feel their responsibility in respect to the reports they will make to the home Boards of Foreign Missions. Their reports in the past have been colored to the very limit to show progress and to encourage contributions to the missionary funds. The very thought brings terror, that any of their followers would get more light, more knowledge of God, and thus cease to be counted in as worshippers at the shrine of the creed idol.

Apparently for the past few years, missionary activity has been chiefly with the native children. Apparently very little religious information is being imparted. If only the missionaries had read the Bible to the people, many more in heathen lands would know about Messiah's Kingdom and appreciate the import of the prayer, "Thy Kingdom come; Thy will be done on earth, as it is done in Heaven."

Good Tidings to Every Nation.

My visit to foreign lands was not a pleasure jaunt, but strictly in the interest of the true Gospel, of which the angels sang—"Good tidings of great joy, which shall be unto all people." I had heard reports which led me to believe that there were sincere people in heathendom who were feeling after the true God, if haply they might find Him. I believe that God wishes us to carry the Message to these. I have far greater interest in such, whether at home or abroad, than in the vast majority of people, who are utterly careless, utterly indifferent, utterly faithless, and who do not wish to find God, or to know Him.

Christ's Millennial Kingdom will deal with all such, and open their eyes of understanding, and through chastisements develop the peace of God to all who will. The present Age is merely for the electing of those who hunger and thirst after righteousness. Finding such in heathendom I, as president of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION, promptly took the necessary steps for sending the Gospel of God's Love and Justice and Wisdom and Power all over heathendom—by the printed page.

Our Association has had sermons translated into the languages of Japan and Korea, and into the principal languages of China, and into the six prin-

cipal languages of India, and millions of these are in the hands of the people. Considerable fresh interest in Christianity has been aroused. Peoples in those lands who had begun to doubt everything religious have begun to take courage, and to think and study their Bibles. If the missionaries could but catch the same spirit, what a blessed opportunity would be theirs! But, alas, not many of them are so inclined! Very generally they seem to be bitter, hostile, slanderous, doing everything in their power to oppose the light, even as Jesus declared that the darkness has always hated the light, because the light makes manifest, or shows up the darkness.—John 3:19-21.

How to Know God.

Jesus said, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." He knew we could not come into personal touch with the Almighty. He knew that we could learn respecting Him only through the Bible, as He said, "Sanctify them through Thy Truth, Thy Word is Truth." There is a difference between knowing about God and knowing God. The beginning of faith is to believe that there is a great Supreme Creator. It is another step to learn that He is wise and powerful, as indicated in the great Universe that He has made, and in our human organization with its wonderful powers for thought and action. Truly

"There is a God—All Nature speaks!"

At first it may occur to some that knowledge of God simply means to come to know that there is a God, and that He has provided a Savior, His Only Begotten Son, our Lord Jesus Christ. But the knowledge of God means far more than this. To the advanced and developing Christian it signifies an intimate acquaintance with the Father and with the Son—a knowledge of "the mind of Christ," which is a full and clear representation of the Father's mind.

We grow in this knowledge by the study of the Word of God, by discerning through that Word the principles which govern the Divine conduct—as to how Divine Wisdom, Justice, Love and Power operate. These are progressive studies. Something may be learned along this line on the very first day of our Christian experience; but the end of the first year should show considerable progress in the knowledge of the Divine mind; and so to the end of the Christian's course.

It is only as we realize something of the greatness and the perfection of the Divine character that we are properly able to estimate our own littleness and imperfection. Only as we see the beauties of His gracious character can we become intimately acquainted with God, with His graces and virtues.

Then we come to investigate the more subtle qualities of the Divine Being, His Justice and Love. Who can imagine a real God who is devoid of Justice, devoid of Love? So surely as it is true that no human being could be really great without the qualities of justice and love, so surely is it true that there could be no real and great God without the same qualities. Wisdom and Power without Justice and Love would picture to us a demon, and not a God.

But what can we know respecting God's Justice and Love? We answer that there are two ways of ascertaining: The first way is to wait and see how His plans and arrangements will be ultimately carried out. If it is true of humanity that "by their fruits ye shall know them," the same must be true of the Almighty—by His fruits, His workmanship, finally completed. He may be known to be either good or bad, just or unjust, loving or vicious.

The other way of knowing the Divine character, in advance of the finished work of God, would be along the lines of faith; and faith, in order to be intelligent, must have some basis or foundation. The Bible is God's Message, to those who have the ears and eyes of faith. In it He tells us in advance what he purposes to do; and from what we thus hear we must determine whether He is just, loving and good, or whether worse than ourselves. If the creed idols which we have been worshipping truly represent God, then the consummation of His Plan will be awful in the extreme—enough to make all creation shudder. It would mean thousands of millions in everlasting torture without the slightest hope of any glory coming to God, or of any good coming to the sufferers or to anybody else. The only purpose to be served by such torture would be the satisfaction of a devilish disposition to witness the torture of others. Is that creed idol which we have worshiped a real picture of the God of the Bible? We know that it is not.

The God of the Bible on the contrary declares that He has permitted the Reign of Sin and Death, which is entirely just. He tells us that from among the sinners He will first gather out a saintly handful to be associates with His Savior and to participate with Him as members of His cabinet, or Kingdom, for the administration of the world's affairs, to lift humanity up out of sin and degradation and death back to human perfection, and ultimately to destroy all of those who prefer sin when they shall be brought to a full appreciation of it.

The outcome of this Divine Plan of the Bible shows us a reclaimed humanity, in a world-wide Eden, blessed with a knowledge of God, and with experiences which will make them happy to all eternity. Our Lord tells us that then God's will shall be done on earth, even as now it is done in Heaven; and that there will be no more sighing, crying and dying on earth, even as there is none in Heaven; and that every creature in Heaven and on earth will everlastingly praise the Creator and the Redeemer. Hallelujah, such a Savior! Hallelujah, such a God!

MEN ARE LEAVING OFF THEIR BULKY PADS

Narrow Shoulders Are Rule for Men—and They Look Mighty Slender, if Well Attired.

SOMETHING ABOUT SKIRTS BEING WORN THIS YEAR.

Margaret Mason Gives Some Interesting Hints for Benefit of Capital Journal Readers.

By Margaret Mason.

[UNITED PRESS LEASED WIRE.] A slave of fashion's whims is man. Since that eventful day When Adam donned his coat of tan It was a cutaway. The first style since the world began. It was all cutaway.

New York, July 12.—When the fashion bee begins buzzing around in a bowler the lid is soon off. In other words, though mere man may scoff and deride the fashionable foibles of the weaker sex he simply knows no limit when a question of his own sartorial smartness is concerned.

Now that lovely woman has discarded her waist line it is only meet that the opposite sex should pull it in. Woman has broadened in more senses than one while man has narrowed up his waist line to his viewpoint. Shoulders, too, have undergone a renovating and narrowing process and all pads have been cast off with a reckless abandon. Indeed the shoulders of the many have been relieved of a Hurelean burden and Percy's new spring Norfolk is no longer a padded cell.

The lounge suit of the moment is of dark blue serge when the coat is double-breasted, of worsted or homespun for the single-breasted cut. These latter mixed effects are good in shades of grey or brown and even a greenish mixture is verdant with hope of popularity. The ultra Norfolk jacket is a favorite in the black and white check of the perennial shepherd plaid whose vogue seems never checked. With all the coats curved in as to waist, an unbuttoned as to shoulders, with sleeves tight and trousers ditto, the truth of the saying that clothes make the man is all too plainly revealed.

To get at the top of things the straw hat that shows which way the fashionable wind blows is a rough semit with a medium brim, rather high crown and wide, plain band. Although this hat stands at the head, Mackinaw, Swiss and other novelty straws cover a multitude of pates.

The song of the shirt this summer is a trifle loud. Coral pink, azure and mauve are favorite all-silk shirts whose bosoms are a mass of tiny pleats or pin tucks. They all show the soft turn-back French cuffs. With cuffs and bosoms of filmy white linen these gaily-hued silk shirts are very smart for evening wear with the informal dinner jacket. The well-groomed man of conservative proclivities, however, hardly feels in the pink of condition in a pink silk shirt even if it does blush unseen beneath his coat.

Perhaps the most exclusive shirts are made of the striped chevrot but these have the disadvantage of being a bit too close woven and heavy for comfortable hot weather wear. Cubist monograms in Futurist colorings stamp negligence shirt sleeves with masculine approval and handkerchiefs monogrammed to match are the last word for the nose that knows and is up to snuff. A novelty shirt whose surplus tail is thriftily converted into underdrawers is simply pating to attain popularity with the summer man and comes in madras, linen and mixtures of silk and cotton.

Turn over collars with exaggerated long points have taken masculinity by the throat. It is merely a matter of taste, however, whether the corners be pointed or rounded but all the fold collars are showing wider openings in preference to the closely meeting fronts of last season.

Bulgarian and Futurist scarfs fought hard for first place upon manly bosoms this season but met only with defeat. Beau Brummels of 1913 refused to tie up with them. Rather wide bow ties and narrow four-in-hands in single tones or stripes and small designs hold equal places in the summer cravat case. It is a tie which is the favorite.

For formal afternoon wear the evening coat is paradoxically correct. It takes precedence over the erstwhile frock coat and is worn with gray striped trousers, a fancy waistcoat and a white or pale tinted shirt. Either a wing or fold collar is permissible and you may take your choice of an Ascot, four-in-hand or bow tie to turn you into a fine figure of a fellow.

In summer the dinner jacket is good for any occasion of the least formality. It is diverse in form to suit the most fickle fancy and it is purely a matter of personal taste whether it be single or double-breasted with sleeve cuffed or plain, slit or diagonal pockets, flapped or unflapped. Only one thing is decreed positively for good taste—the waist coat and tie must be black. Conservatism is the best tip for the well-dressed man. He is sartorially sage who

spurs all ultra, extreme and novel effects. Remember—
A shirt should be seen and not heard
Look not upon the tie when it is red
A watch in the pocket is worth two on the wrist.

The Nagger

By Dorothy Dix.
The why of the nagger has just been scientifically ascertained.

Most of us who suffer from this affliction have been of the opinion that it is just pure and unadulterated cussedness that makes a nagger nag. A learned psychologist says that this is a mistake, and that nagging is brain itch, and that a person suffering from the complaint tries to relieve it by scratching with the tongue, and, as it is impossible to scratch the brain itself, he or she tries to allay the irritation by scratching the nearest individual.

"The brain," says this scientist, "can be irritated just the same as the skin by body poisons due to fatigue, worry and illness. Nagging is the effort to relieve the subconscious itching of brain nerves and cells. It more often occurs in women than in men. Not on account of an inferior nature or lesser control over temper, but because woman is more sensitive to brain irritation, has fewer opportunities to relieve her feelings and impulses.

"To return to the analogy of a nagging skin. If you continue to give way to it, to scratch it and tear it, a sore soon appears and finally ulcers. The skin nagging is fastened upon you and you are unfit for work or companionship. If instead of scratching and slapping back at the skin you discover the cause of the irritation and get rid of it, the nagging ceases and the skin returns to a healthy state.

"So with the brain. You can nag until you make sore spots, psychologically speaking, in the brain stuff.

"A Sure Cure for Nagging.
The remedy for this is to quit scratching the brain by means of saying hateful things to those about you and find out what causes the brain irritation and relieve that. This can often be done by simple medical treatment, or by change of scene or some slight diversion, even a walk in the open air."

The scientific theory of nagging each of us can confirm from our own experience. Probably there is no one who does not know what it is to have flashed out, in some moment of physical exhaustion, a bitter speech that he or she would have given worlds to have recalled the next instant, or who does not experience the temptation it is to harp on old grievances when one is half sick and nervous and unstrung. Nagging is at the bottom of almost all domestic misery. It breaks up far

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more homes than drink or infidelity. A woman can, and does, forgive the husband who looks too often upon the flowing bowl if he is pleasant and agreeable at home in the times between his spees. A wife is also conveniently blind to her husband's sidestepping from the straight and narrow path if in his own domestic circle he is courteous, gallant and appreciative. Like

wise a man will put up with a deal of bad housekeeping and pay extravagant bills without a murmur so long as his wife is amiable, and good humored, and doesn't try to henpeck him.

But the woman who comes to hate her husband is also who is married to the man who is Chief Knocker in the Amalgamated Hammer Wielders' Union and who finds fault with everything that she does, or doesn't do. The woman who kills her husband's love, and comes home of an evening, don't weep brings him to the place where he feels and look upon yourself as a martyr.

that he is entering a prison when he puts his key in his own front door, is the perpetual grouch, who frets and whines, and complains because she can't have this, and she can't do that, and her husband does do this, and he doesn't do that. Love will stand everything but nagging. When it encounters that it just turns up its toes and dies.

Heretofore there has seemed to be no cure for this most common and deadly enemy of domestic happiness, but the discovery of this scientist that nagging is really a symptom of a brain disorder that can be relieved brings a message of hope to those afflicted with a nagging husband or wife.

Therefore, madam, if you have a husband who begins finding fault before he has hung up his hat when he comes home of an evening, don't weep and look upon yourself as a martyr.



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